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Synopsis of Important Articles.

The Gospel of John.* The Tübingen school of critics would have us believe that the early Christians were distinguished above all other men for their rascality. Their theory is that the early Church was divided into two great parties, that of Peter on one side and that of Paul on the other. The feud was healed in the latter part of the second century by an unknown writer who wrote, in the name of John, the Fourth Gospel. This writing, borrowing its material from the synoptics, but remodeling and transforming it in accordance with a great idea, reconciled the disputants and laid the basis of Catholic unity. A wonderful achievement—to transport oneself into a bygone age and reproduce its spirit and life down to the minutest particular! But apart from the internal evidence, what does history say about the origin and use of this Gospel? (1) Polycarp (A. D. 69–156) knows nothing of the disputes between Peter and Paul. He speaks of Paul with the highest respect in his epistle. But Polycarp, on the testimony of Irenaeus, his pupil, was a disciple and friend of the Apostle John, and hence would be likely to side against Paul. (2) Irenaeus wrote a book against heresies about 182 A. D. in which he quotes from the Fourth Gospel as that of John, and uses it as an authority against errors of doctrine. Hence it must have been in use and in honor a long time before his day. (3) Tatian, writing about A. D. 170, undoubtedly quotes from this Gospel. His Diatessaron or combination of the Gospels manifestly contains as one of its constituents the Fourth Gospel. This Diatessaron has been recently discovered in an Arabic translation. (4) Justin Martyr, who died about the middle of the second century, makes certain quotations from what he calls the memoirs of the Apostles and their companions. Some of these quotations can fairly be explained only as coming from this Gospel. (5) Thus the date of the Fourth Gospel is brought within the first half of the second century, and it is so near the times of the Apostles and their immediate companions that no such forgery such as the Tübingen school claim could be made. It must have been written by the Apostle whose name it bears.

The external evidence for the apostolic origin of the Fourth Gospel is very clearly and simply put in this article. Of course clearness and simplicity in these complicated questions are obtained by omitting much that is pertinent to the question and by making positive statements on details where others would hold that there is room for doubt. Prof. Crooks has rightly emphasized the importance of the material in Justin Martyr. Here is one of the difficult and at the same time fundamental points to establish. It will be established, but the truth is that the victory is as yet by no means won. This article is useful as opening up to the student the questions at issue from a reverent and conservative standpoint.

St. John's Argument from Miracles.† John 20 : 30, 31 implies two things : (a) that John's Gospel is not merely a sweet evangel, but an argument with a purpose ; (b) that this argument uses as its chief element the miracles of Jesus.

* By Rev. George R. Crooks, D. D., in the *Methodist Review*, Jan., 1891, pp. 9–26.

† By L. G. Barbour, D. D., in the *Presbyterian Quarterly*, Jan., 1891, pp. 1–32.